

SHAKER AND SHAKERS

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F. W. EVANS,
EDITOR.

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CORRESPONDENCE.

ABOUT THE MENNONITES.

A LETTER from a member of the House of Representatives, who was asked for information:

"I went first thing this morning to the Department.

Results: Two years ago, U. S. consul at Odessa, addressed Interior Department. Mennonites came from Germany to Russia, the Emperor Paul promising military immunity. Present emperor threatened to withdraw this, hence Mennonites question American consul about his country.

Next, last spring appeared Heller, attorney for Mennonites, and personally questioned Interior Department. Next, in October, came Mennonites in person. Cornelius Janzen, Berlin, Ontario, Canada.

That's your man. He is spokesman, and will spend the winter in Ontario.

Rev. John Funk, Elkhart, Indiana, knows something. I assume this, simply because Janzen visited him before he went to Canada.

They [Mennonites] still speak German; have decided to settle in the United States instead of Canada.

That's all they know here. So you must write Janzen, and mayhap visit him."

MT. LEBANON, COLUMBIA CO., }
December 21, 1873. }

To Cornelius Janzen:

ESTEEMED FRIEND—I understand that you are the authorized agent of the Russian Mennonites, who contemplate emigrating to America. I address you greeting, on behalf of the United Society of Believers in Christ's Second Appearing (commonly called *Shakers*, or *Shaking Quakers*), in these United States.

There is a strong bond of religious sympathy between the two Orders. In theological views we may differ somewhat, until we understand each other; but we are one in spirit, and in the desire to serve God without regard to self. Our Founders fled from England, as you propose to flee from Russia, for conscience sake.

And, having "clean escaped the corruptions that are in the world through lust," by all living together as brethren and sisters, a pure holy, religious, celibate life, they and their successors have established, in different States, some sixty Communities having "all things in common." Many flock to these households of faith, partly for the temporal advantages to be therein obtained.

The late general "suspension of faith," or decline in the religious elements, throughout Christendom, together with the universal uprising of the war spirit, which permeates all the sects and churches—Greek, Catholic and Protestant—is turning the Church-and-State Governments of the world into blood, as their highest source of delight, and their most intoxicating drink.

The "two witnesses"—male and female—have borne their testimonies against war as being anti-Christian, throughout the reign of "the beast and his image"—1,260 years—and have endured persecution and death, rather than kill their fellow-beings. The Moravians, the Quakers, and the Mennonites, are links in that great chain, extending from the First Christian Church (whose members would not fight in the Roman armies, and who had "all things in common," in communities, for three hundred years, and did neither marry nor give in marriage during that long period of time), to the Second Christian Church, which is built upon the Rock of a new Divine Revelation; and which, during a hundred years, has been inspired by the same Christ Spirit, and has faithfully carried out the very same principles which, in the sight of even all nominal Christians, formed the crown of glory, and palm of victory, of the Jewish Pentecostal Church.

Dear friend, our object in thus addressing you, is to ascertain whether, among the great body of Mennonites, there be not a small body of deeply spiritual-minded religious souls who are inwardly hungering and thirsting after more righteousness, and who, in response to the voice from the kingdom of heaven upon earth (now in existence), saying, "Come up hither," on to higher ground! would "rise and stand upon their feet," and ascend up, like "a cloud of witnesses," into the *Shaker* Communities.

If there be such a company (having according to the flesh, fathers and mothers, and brothers and sisters, and children, and houses and land, or their equivalents), who will "for-sake all for Christ's sake, and his Gospel"—all the relations appropriate to the generative earthly order—and will come up into the Resurrection state, wherein these are all forsaken, left behind, and supplanted by their spiritual correspondencies, they would be welcomed, as the children of the Spirit, to our hearts and homes, our houses and lands, now, in this life, and, in the world to come, they shall have, with us, an eternal relation in the heaven of heavens.

From the above remarks, do not adopt the popular error that the *Shakers*, any more than did *Jesus*, condemn marriage *per se*. The earthly or Adamic order is for propagating human beings on this earth. In so doing, however, Nature's laws (as kept by the lower animals, which do not copulate except for offspring), should be strictly observed by men and women. Nor should they war or fight, or kill their own species. Land should be accessible to all, as "Moses, the servant of God," taught, when he gave to each individual an inheritance therein, and appointed a Jubilee wherein to restore it when lost. And while

on the one hand, if all were Shakers, the world would run out; on the other, if all men and women were married, and reproduced their kind, the whole earth would soon become, like China, unable to sustain its own children. Hence there would be a necessity for infanticides, diseases, famines, pestilences, desolating wars, etc., in order to keep population in check.

And I submit whether, to be consistent, the great body of the Mennonites, in fleeing from Russia because they will not fight, should not separate from amongst themselves a small body of Mennonites as an "offering to the Lord"—a Prophetic or Melchizedek people, who should be as a holy priesthood: the first or larger portion being as a *new earth*; the second or smaller portion, as a *new heaven*.

Again, I would suggest that, as the landed possessions of our Communities are large, and (owing to the aforesaid decline in the religious element in Christendom), our numbers comparatively few, there may be Shaker families, and perhaps Societies, who would be willing to sell out their possessions to the Mennonites. They would thus have, not only large estates in land, but buildings already erected, and ready for use; in which events, both classes of Mennonites would be accommodated: those who choose to "do well," and marry; and those who might choose to "do better," by uniting with the *Shakers* in a more self-denying and Christ-like life.

With kindest regards, and prayers that you may be providentially directed for the good of your people, and the honor and glory of God,

I am your friend in the truth,

F. W. Evans.

On behalf of the Shaker Order in America.
An early answer is respectfully solicited.

F. W. E.

BERLIN, ONT., }
January 2, 1874. }

F. W. Evans, Esq., Lebanon, N. Y.

DEAR SIR:

Your kind letter and enclosed pamphlets of December 21, were received in due time, but as the subject is a very important one, and my time at the present much occupied by an extended correspondence, etc., I only wish to acknowledge, with these few lines, the receipt of yours, and to state, that there are several families in Russia acquainted with me, who are in full sympathy with you, and I will not fail to communicate to them about the matter, and to write to you again as soon as possible.

Believe me to be very truly,
Yours,

C. Janzen.

MENNONITES.

"WARD" says, "The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven, by persecution, into various countries; lived, simple, exemplary lives; in the villages as farmers; in the towns by trades, possessing the most pure Christian principles, which they exemplified in a holy life and conversation. They fled to Flanders, and Zeland, in the 12th Century. There were then two sects of them, the one distinguished by the *perfect*, who held to celibacy and community of goods; the other, the *imperfect*. The greater part of them were the most pious Christians the Church ever saw. By the labors of Menno Simons, they obtained a regular state of Church order in 1536. They were formerly called Anabaptists, but subsequent to this arrangement, Mennonites. They are considered in Church Histories as the only Christian community which has stood on the platform of the Judean Christian Church, since the days of the Apostles.

They plead for universal toleration in religion, debar none from their societies who live pious lives, and own the Scriptures as the Word of God. They object to the term *Trinity*, referring to God. They are utterly averse to oaths, war, and capital punishment, as contrary to the spirit of Christianity. In their private meetings every one has liberty to speak, expound the Scriptures, and pray. They decline salaries from Government for their priests. Their Church worship, at present, is conducted similarly to the Dutch Reformed. There are, already, in the United States, more than two hundred Mennonite Churches, some containing three hundred members."

THEOLOGICAL TREASURY.

JESUS.

At the head of Christianity, stands one of "Nature's noblemen"—Jesus. In him we see a man without a creed, unless a fanatical *love* for a pure life may be considered a creed. This love made and makes all Christian disciples as *one* in their thoughts, and identical in their lives. Love is not an indefinable, inexpressible illustration, as many would incline to believe—a pretty word, but a myth! There is nothing that can exceed *this love* in making individuals alike in their life; and consequently, in their theology, which is of small account. If any say they love Jesus, or any one else; or any thing like the testimony and life of Jesus, the only evidence of their sincerity is the assimilation of their character with what they assert they love. We become like unto that which we love, as really as "the sparks fly upward," or "water inevitably seeks its level;" and this truism remains intact, regardless of what we merely express of love by words. This truth has an important bearing upon the constitution of our Treasury. As an evidence: Among the millions who *say* they love Jesus, let them become like him; and let them commence by simply living a virgin life; or by abstaining from fleshly lusts, as did Jesus!

As a Jew, Jesus loved the Jewish Law; hence he lived out its principles in his youth—kept its provisions with commendable punctuality. He never condemned the Law of the Jews; and, up to the time of his conversion to Christianity, and his baptism by John, we know not that he declared his love for any thing in preference to Jewish Provisions. And even then he did not condemn the Jewish Law; nor did he attempt its suppression; but he did *supplant* this by superior characteristics in life! One of the noblest instances that could occur in the life of any one, was demonstrated by Jesus' answer to the rich young Jew; "Keep the Law!" To the sec-

tarians of to-day, this would seem a lost opportunity to make a convert; but the sequel showed the wisdom of the remark, in preference to immediately enjoining the newly-received principles of the Gospel of Christianity. A *good Jew*, is very much better than a poor, hybrid Christian, and Jesus appreciated this fact.

So long as Jesus loved Judaism better than the principles of Christianity, which he had not yet conceived, he lived like a good Jew; but, when he learned of the higher law of the Christ, which he was the first to conceive, practice, and then to teach, then his love for the better, changed his thoughts and life; and then, by his love for the superior law, came *his conversion to Christianity!*

We are edified by the spiritualism of Jesus; we love it, and purpose to keep it. We wonder at his paucity of theology; and yet we propose to have *only* as much, and with this, our Treasury will be filled. True, he did introduce a *system*, which, when its principles are adopted, will cause a *separation* from the soul, of all that constitutes the life of Adam—generative, or worldly.

And, as a matter of economy, expedition, and success, the prosecution of a superstructure upon a model Jewish organization is more possible and easy, than upon any other of which we know. Humiliating though it may be, the well-ordered life of a good Jew is sooner and easier carried into a brilliant Christian, than the best Gentile that has yet been presented! And this truth will appear cogent to the philosopher who is able to compare Jewish antecedents, physiology, and law generally, with the same of any thing constituting a departure therefrom.

From the numerous tenets put forth by professedly Christian Churches, we are variously inclined to think that Jesus was an *immense* theologian; and as erratic in theology, as multitudinous in ideas. I would show him to be a lover and a *model* Exemplar of a better life, rather than a multiplier of new ideas. If I thought of Jesus as a theologian, I should soon forget him; but, as an ever-enduring monument of living purity I have in him, a morning acquaintance, a noon-day companion, and an evening guest, always happyfying, and always new! With Parker, I have, in this nobleman of Nature, "the possibility of the race," and, by example, not as proxy, a hope of the salvation and redemption of the race from any and every fall, to the highest and truest standard.

G. A. Lomas.

COMING EVENTS CAST THEIR SHADOWS BEFORE.

Something like forty years ago, when the Shaker Community at Union Village, Ohio, was full of people, and, in the zenith of its prosperity, *Jason* and *Daniel*, Prophets, from Canada, made a visit there.

The Prophets had hospitable reception, and were in ecstasies of delight—for a season.

But the spirit of sadness came over Daniel. He seemed caught up, as were Prophets of old. Looking thro' the Prophetic telescope, he exclaimed, "They are going!—They are going!!—'Twould seem they'd all go—But they'll not. There'll be some left."

For a time, animation seemed suspended. A new scene burst upon his vision. He arose clapping his hands, he exclaimed—"They come!—From the East, and the West, and the North, and the South!! 'Twould seem the whole world would come."

The Prophets were in a second transport of joy, largely exceeding the first.

SPIRIT CORRESPONDENCE.

EDWIN M. STANTON, late Secretary of War, to the Father of the Nation, ULYSSES S. GRANT, to whom I bow with respect and honor.

BE not astonished at my communication; but receive it from a heart warm with brotherly affection and love. My spiritual eyes are now open, and I can see the order and beauty of the *new creation*, and am anxious for the dawn of a new day, when many shall be baptized in the river of life, from which peace and purity perennially flow.

After the close of the war, and a short time before my departure from earth, I was invited to make a visit to the *Shakers of Mt. Lebanon*, which I accepted; and, in the few days I was with them, I enjoyed the most comfort, and received the greatest amount of good to my soul, that I ever experienced; and I look upon it as the greenest and brightest spot in the field of my memory. I humbly solicited their prayers to God for me, that I might be guided by Wisdom to perform my official duties. I had often bowed myself in sincere prayer to God, and I put my trust more in his power, than I did in my own abilities, or in weapons of war, to put down the Rebellion.

I was convinced that, as a people, the *Shakers* were nearer the Throne of God, and more accessible to Him, than myself, because of the greater purity of their lives; and I felt unworthy to be in their midst, yet was blest by their kind reception and frequent expressions of tender sympathy, which seemed to pervade their whole being with impartial love for all humanity; and I knew that they had often offered prayers to God in my behalf, as also for all the officials at the seat of Government, that Wisdom would guide all our proceedings; and that the Union of the States might be regained, with a permanent increase.

From a previous acquaintance with some of them, I had gained a love to that people which carried and bore my spirits up, through all the trying scenes of adversity that I was afterwards called to pass through, till my work was closed on earth. I had inquired of them the origin of their Society, their first Founder, etc., and received liberal information, satisfactory to my feelings. They informed me that they originated through the ministrations of some of the French Prophets in England; and that the immediate Founder of their Society was of the Quaker Order. Her name was Ann Lee. Her followers call her their Mother in the New Creation. In 1770, while in prison, on account of her mode of worshipping God in the dance, she received a baptism of the Christ Spirit, and saw in vision the loss and depth of the fallen nature of both man and woman.

She was called to go forth and proclaim to the world—especially to those of her own sex—the way of redemption from sin, and from the bondage of the flesh. In 1774, she received a revelation, directing her and eight of her followers to repair to America, and they arrived in New York on the 6th of August of that year. I had long had a strong desire to see her spirit; and often prayed that I might be gathered to the Shakers in the spirit world, when I had done with time; for I desired to dwell with the pure in heart. In my last sickness, I was frequently impressed that Shaker spirits were near; and the innocence of their

angelic countenances soothed my troubled mind, and knit me still closer to them. On one occasion I saw, in a night vision, the answer of my prayers:—

"A woman clothed with the sun, with a crown of stars upon her head, and the moon under her feet;" and a breast-plate with these words written thereon: "And she shall be called the Lord our Righteousness, the Mother of the New Creation, the Redeemer of the human race." She stood with Jesus, the first Saviour of men. Around her was a band of holy angels, who were continually passing and repassing, and receiving from her hand, transparent seals, with these words upon them: "These are the pure in heart." And they placed the seals upon the foreheads of the surrounding multitude of angelic spirits, who stood at her right hand, on an ascending plane, illuminated with her brightness. While those on the left who came the nearest, were only in the shadow, and on a descending plane, and did not receive seals. I greatly desired to possess a seal.

I was a great way off, quite in the rear, and on the left side; but, as my spiritual eyes were open, I beheld the glory of God, and the brightness of eternal Love, upon that female. So bright was its illumination, that it put the sunshine of Nature in the shade; and those living in Nature had only the light of the moon.

There was a *gulf* between me and that holy band, into which I had got to enter; and, to do this, I had to cast off my filthy garments; I had also to read, before appointed witnesses of God, the record of my whole life—every deed, one by one, as they were engraven on the book of my memory; the good on the right-hand page, and the evil on the left, before I could ascend that plane, so beautiful, or receive the golden seal. I awoke from my vision, and was satisfied that I had seen the spirit visage of Mother Ann.

At my last closing breath, a lovely spirit from the higher Order, asked me what class of spirits I desired to be gathered to; and I said, "To the pure in heart;" and he bore me to that Order, with whom I am now united in faith, and am daily striving to be clothed with the brightness of their glory. And, through their agency, I have selected, from among the Shakers, a Medium.

I remain your friend and spirit brother,
Edwin M. Stanton.

EDITOR—My humble request is, that, if I may be accounted worthy, you would give the above communication a place in the "*Shaker and Shakeress*."

Given at Mt. Lebanon, Jan. —, 1874.

TO THE PRESIDENT OF THE UNITED STATES OF AMERICA—ULYSSES S. GRANT—FROM THE SPIRIT OF EX-SECRETARY EDWIN M. STANTON.

My worthy friend and fellow-laborer:

Although you are yet on the earthly plane, and I in the spirit sphere, yet I am privileged to grasp the hand of one whom I esteem as a brother and true friend, with a new year's greeting.

It is the commencement of a new year, and I do not meet you, as formerly, to feast upon luxuries and be merry; but, instead thereof, to present to you my richest and best of all gifts—the greeting of the heavenly hosts. Peace and good will to the earthly man and woman!

The kingdom of heaven is established, and its righteousness must be fulfilled upon earth. For, on every plane, those only who fear God can be accepted of Him. And how can this be accomplished, while the earth is groaning under its heavy weight of sin and condemnation? Even the seat of Government is defiled; its doors are daily darkened by those who are guilty of the blackest of crimes, and think they are covered from the eyes of the people. But they are seen.

These are hard sayings, which all men cannot receive. But you, my brother, I believe, can and will treasure them up in an honest heart, and let them have their perfect work, to the purifying of your own temple, and the cleansing of the official departments in which you are called to toil and labor for the good of all who are subject to your Administration. You are chosen to be the Father of the Country, and that is why I thus address you upon these important subjects.

I take the liberty to converse with you freely, with all confidence, as one friend converseth with another; believing that your noble mind will be in unison with my sentiments, even as they were in days gone by, when these subjects were too delicate, and too near home, for us to talk about, or interfere with, while I was with you in the body. But be assured, my friend, that, when I came to enter the spirit world, and the record of my life was laid open before me, I found my private and official sins of omission and commission stood against me.

And, as there are three years more to come before the close of your Administration, I beseech you to "work while the day lasts," and put forth your best energies to search out the hidden abominations that are daily in operation at the seat of Government, by those who collect there for the purpose of enacting laws for the protection of the people. How can an evil tree produce good fruit? It does not, and cannot, nor can it prosper.

This evil tree, whose branches spread over the entire city of Washington, whose fruits are dens of debauchery and whoredom, together with murders, thefts, deceit, lies, forgery and hypocrisy, must be hewn down, and dug up by the roots.

That city ought to be consecrated to God, and occupied by pure-minded men and women, who will devote every faculty of soul and body to the honor and glory of God, and to the redemption of the human race in the earthly order, inspiring and raising the people up to a higher and holier life; instead of sinking themselves still lower in filthiness and condemnation, until the very atmosphere is dense with its stench and putrefaction. I warn you to be prepared; for the old heavens and the old earth must pass away; and there must be a new heaven and a new earth, wherein not any thing can dwell that defileth or maketh a lie. But the will of God shall be done in the *earthly* order, even as it is done in the *heavenly*.

The Lord is searching your camps "as with a lighted candle;" and He will yet expose to the light, and set before every soul his and her true state and standing; and "every knee shall bow, and every tongue confess their abominations; and every error of their life will have to be corrected, and washed away by humiliation and repentance."

Yea, even the mouths of infants will be

opened, and they will rise up in judgment against the guilt and shame of their unnatural parents, and the judgment will be justly divided between the male and the female, according to their true merits; for their children will curse the day of their birth, because they were begotten in sin, and brought forth in iniquity and disease.

Thousands are made wretched and downcast, and are trodden under foot of those "brutish" men, who have caused their ruin and distress, and whose victims rend the heavens with their cries and lamentation; and their visages are engraven upon ineffaceable records, there to remain, as a testimony against the transgressors, until removed by confession, with tears of godly sorrow and repentance from both parties.

These things troubled me some while I was on earth. Now they are a distress to my spirit. I cannot enjoy that true happiness for which my soul aspires, until I have fulfilled the duty in this respect, which is incumbent on me in consequence of my former neglect; that is, clear my soul from these causes of condemnation.

My dear friend, I want that your Administration should be crowned with success; and that the brightness of the glory of God may illuminate the Capital; so that "Peace and Goodwill to all nations" may be the motto engraven on its portals; and that wars and fightings may be known no more.

May it become "a house of prayer," where the laws of the nation shall be enacted by virtuous, pure-minded men and women, raised up to stand in their proper rectitude, who shall fear neither men nor devils; but, in the fear of God, and by the help of their holy Mother, *Love* (the female in Deity), be enabled, through your *fatherly* aid, to purge out these evils from the Rulers of the Nation, and liberate their captive sisters, and restore them to their proper order and calling in creation—help-mates together—striving for the honor and comfort of each other in the earthly order. For, I say unto you, that the least among these oppressed ones will be greater in the kingdom of heaven than the greatest among men who fear not God, nor keep his commandments.

The Ten Commandments, when kept, are all-sufficient to rule the whole world. Peace and goodwill "shall cover the earth, as the waters cover the seas."

Edwin M. Stanton.

Given at Mt. Lebanon, Jan. 14, 1874.

GREAT INTELLECTS.

THE abrupt discrepancy existing between the exceedingly splendid hues and colors of the spread tail of a peacock, when it glistens in the morning sun, and his homely feet, has often been noticed. Is there not much the same discrepancy existing between the mental glories of the illustrious brain-workers of Babylon, and their immorality?

How very often it has happened that in the actual every-day lives of these *immortals*, there was no foundation of character—no pure morality—why go any further?

Is it meet for Shakers to come into magnetic rapport with the incestuous Byron, the rowdy S, the drunken M, the thievish Bacon, or the licentious "Bard of Avon?"

Nay! and yet we will, in due time, have all of their noble, but much abused gifts, without the ugly peacock feet, to mar the beautiful picture of our spiritually-intellectual lives.

RELIGION.

RELIGION is natural—*innate*; and its latent powers become developed by the light of intelligence, reason and revelation. Now that "light"—a higher development of religion—"is come into the world, and you have no cloak for your sins."

Religion is good armor but a bad cloak. Man may possess a hundred theological systems of ideas, and still be destitute of real religion—the right acts of life proper to each succeeding development of his religious nature.

Religion is obedience to God, improvement of selfhood, and love to man. It can never be ingrafted on any foreign stock, and retain its original purity. It is augmented and intensified in proportion to the enlightenment of the understanding. It has three phases of development: The *physical*, the *moral*, and the *spiritual*.

Obedience to the fundamental law of animal life—Physiology—and a sacred regard for the proper introduction of life into this world, and the needful training thereafter; instead of that weakness which forestalls defeat—being born vanquished.

The first step toward the attainment of "eternal life," is to keep the commandments and observe the requirements of *natural religion*—physical and physiological laws.

The second step is to keep the Moral Law—to "do justly, love mercy, and attend to the golden rule." "On earth peace, and unto men good will;" instead of the religion (?) of Christendom—ill-will and war.

"Sell all that thou hast, and give to the poor," or Church, which has all things in common; and *not* generously give of your abundance; but divide *all* with the less fortunate, as on the day of Pentecost; and thus be *equal*—be just—be *religious*.

Justice is the higher moral obligation. It makes all places a temple; all seasons a summer. It is the prime virtue of those in command, and leaves no cause of complaint for those who obey. It is the bread of the multitude, after which they all hunger. It gives to all their "daily bread," and secures to the meek their rightful inheritance—the earth; for the Church owns the land.

To go no further than bare justice, is to stop at the beginning of a higher virtue.

Love, the offspring of the third degree, or spiritual religion, is the divine sequence of the fulfillment of the law of physical rectitude and moral justice. Love sacrifices all things for its cherished object. Its roots, when in virtue's soil, grow to enduring friendship. But, when it acts independent of justice and virtue, it becomes capricious and volatile, and even malevolent. Love is active in pursuit of friendship, firm in possession.

Can the injustice of inherited imbecility, and legalized sensuality, beget love? Nay; there is no religion in the one, and it cannot be extracted from the other.

"The life is more than meat, and the body is more than raiment;" so is religion more than theology. "Pure and undefiled religion," is to provide a permanent home for all those wives who make themselves "widows indeed," and for all *adult* children who make themselves "fatherless" and motherless orphans, "for the kingdom of heaven's sake," as well as for those "*men*"—husbands—"who will

make themselves eunuchs" for the same object; and thus to "keep one's self unspotted, from" a selfish, physically and morally prostituted "world," fortified behind the license of legalized but corrupt human enactments.

For the Second Pentecostal (or Gentile Christian, or *Shaker*) Church, in which "all things are common" to *all*, as in the First (or Jewish) Pentecostal Church, is where the "widow and the fatherless" (as above) can not only be "visited," but are amply and equally provided with all things necessary for life and godliness; and where *all* are required to "keep themselves unspotted from the world."

There is no error in religion: it is as true as *truth*. Error obtains in the systems of theology—false doctrines, the very reverse of "Do the works, then shall ye know of the doctrines." Religion—the *acts* (not the *resolves*), are Scripture; but Scripture *record* cannot make religion, although it may stimulate and aid in the development of the innate and latent powers to action. Never mistake the road for the city you expect to reach by it; nor a guide-board for a live man—the means for the end.

Water baptism was the symbol of repentance for physical and moral sins; *fire*, for spiritual sins. Water cleanses; fire refines. Hence the grosser nature perishes in the using, as the resurrection of the spirit obtains supremacy.

Should the classical scholar find his ubiquitous primer an impediment to indulging his matured thoughts; or the mechanic find his boyhood toys constantly thrown in his way to hinder his ambition to benefit the world, they would become hateful to them; not that they were hateful in themselves, but because of their impertinence. And the child—the immature man—would stand amazed to see the objects of absorbing interest to him thus cast aside.

So with the subjects of spiritual and heavenly religion. Their *resurrection* life causes them to *hate* natural relationship, and the *generative* life, when they obtrude out of their own order into the realm of the spiritual; and also to hate the perversion of the generative life everywhere. "If ye believe not his" (Moses') "writings"—physical and moral religion—"how shall ye believe my words?"

"Effectual, fervent prayer"—*good deeds*—will redeem the world, usher in the Millennium, and "the song of Moses and the Lamb" will be fraught with new harmony, which no irreligious man can ever learn.

Eljah Myrick, Shirley Village, Mass.

ABOUT COAL.—Experiments have been made with a view to ascertain the amount of loss coal undergoes when exposed to the weather. It will, perhaps, surprise many readers to hear that the loss is considerable. Anthracite and cannel-coal, as might be anticipated from their compactness, suffer least; but ordinary bituminous coal loses nearly one-third its weight and nearly one-half its gas-making quality. From this it will be understood that coal should be kept dry and under cover, and that to expose it to rain or damp is to lessen its quantity and weaken its quality.

MORE than 328,000,000 persons, exclusive of season-ticket holders, traveled upon the railways of England and Wales, in 1871. Out of this immense number, only six people were killed by causes beyond their own control. The fatalities were in the proportion of one killed to 53,808,728 carried. Taking all the railways of the United Kingdom together, the deaths from accident were but twelve during the year, of which two occurred in Scotland and four in Ireland.

MODERATION.

"Let your moderation be known to all men."

WE live in a day of momentous events, and social reforms; and improvements move with lightning speed. Looking back, through a period of fifty years, we behold springing into existence, railroads, telegraphs, ocean telegraphs, ocean steamers (or floating cities), iron-clad vessels, heavy guns carrying balls of 600 lbs. weight several miles, tunnels piercing under and through mountains many miles, costing twenty millions of dollars; Science, in every direction, expediting the labor of man by machinery applied to agriculture, as well as mechanical arts and domestic pursuits, making the farm a great machine shop, and the woman's parlor or sitting room a sewing or knitting factory.

The effect, morally, of these things is to move human society along through time on the journey of human progress with lightning speed, without even a brake to steady the car of Progress around the curves of the track.

The mental powers, especially of juveniles, grasp faster and more than they can comprehend or digest, so as to be thereby benefited. And, while scientific and religious views move so rapidly, the minds of mankind are so completely swallowed up in the rainbow hues of progress, charmed with fine appearances of human gain, eagerly grasping at the variety of human benefits, huddled together, in some minds, in a confused mass, that their mental and physical systems are overwrought and paralyzed, rendering them measurably insane. But, while the mind is thus floating in airy castles of imaginary bliss, grasping greedily the newly-revealed wonders of science, art, and discovery in the universe of God, it is wise to consider that truth never dies, nor grows rusty with age; that those truths which were uttered thousands of years ago, are the same unalterable truths to-day; and that our knowledge of them is very limited, and our comprehension of the dignity and expanse of Truth's realm, yet hidden from our view, very small.

Man is but a mite, a worm,

Little heeded, little known:

A germ of something yet to learn:

Why placed here, to weep and mourn?

Eternity God's works declare,

He's set the bounds for mortals here;

Thus far, no farther, shalt thou share,

Than earn'd by diligence and prayer.

Whence art thou, Mortal? Going where?

Why boast of knowledge gained here?

Eternity!—bewildering thought—

Will teach thee knowledge dearly bought.

Keep steady, ponder well; for safety choose the middle pathway in the march of progress. Weigh well thy talents; be steadfast in the truth revealed to thee, and true to convictions of right, both to thy God and thy fellow-man, then happiness and peace will crown thy efforts.

While the wheels of progress are in motion, and their rapid movements stir the world from centre to the poles, keep the head and heart steady; thus, man will better comprehend and appreciate the purposes of the Divine Mind, relative to the final results of progress.

Orren N. Haskins, Mt. Lebanon.

FROM MEXICO.

REFORMS INAUGURATED.—CHURCH AND STATE TO BE SEPARATE—JESUITS BANISHED—MONASTIC ORDERS NOT RECOGNIZED—MATRIMONY A CIVIL CONTRACT.

CONGRESS has decreed the following: The Church and State are to be separate. Congress cannot make laws establishing or prohibiting any religion. Matrimony is to be a civil contract. Religious institutions cannot possess property. A simple promise to speak the truth, complying with obligations contracted, with penalties in case of violation, is substituted for the religious oath. Nobody is obliged to give his or her services without just compensation. No contract is to be permitted which aims at the sacrifice of the liberty of man in the matter of work, education, and religious vows. The laws consequently, do not recognize Monastic Orders, nor permit their establishment by any denomination, or under any pretense. And no contract will be allowed to be made among persons consenting to their own proscription or banishment.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

EDUCATION.

WHAT is the line of demarcation between an educated and an uneducated person? If the amount of letter learning, the knowledge that is obtained through the study of books, be the criterion by which to determine, then it is an easy matter to define the status of individuals in regard to education. Where it is said of any one he has *finished* his education, it must be relatively, and not absolutely so considered. A child may be instructed in the elementary department of a common school, and receive all the knowledge that is to be gained therefrom; but it is only preliminary to something higher.

When we get even a faint glimpse of the construction of the human mind, so vast are its powers of receptivity and elimination, we might as well think of setting bounds to Omnipotence as to mark the boundaries of human progress in knowledge and understanding, through the ages of the great future.

In the earth-sphere of our existence, knowledge is bounded by time and circumstances. If children were begotten and born by law-guided and law-abiding parents, and there could be an equal distribution of the elements of subsistence among earth's inhabitants, based upon a just inheritance in the soil, then the distinctive marks of caste between rich and poor, educated and uneducated, would disappear to a great extent. Idiots and physical deformities would pass behind the curtains of the dim past; and a new earth with a new central light—civil polity and laws justly administered—would warm and vivify the earthly Order, while the Sun of Divine revelation would give life and light to the new heaven.

Now, a chance fortunate few, give their whole lives to book-learning, and pleasure-seeking. Such are chiefly *theorists*, who live by brain-work and speech-making; and they cast all the muscular toils and drudgery of life upon the less favored. But all knowledge relating to the external world in which we live, if justly acquired, and practically applied, to aid humanity in the highway of physical, social, moral, and spiritual progress, is good, and worthy of all commendation. Personal exertion, through honesty of purpose, enriches whole nations. True knowledge attained, descends to succeeding generations, and is a legacy of far greater worth than the miser's chest of gold, which is generally pocketed by a few; while useful knowledge is given to the many; whether it relates to the stellar regions—the Science of Astronomy—or to Geology, where, by the study of the different strata of rocks and soils, knowledge is obtained concerning the historic periods of time, and of the different races of men, and of the lower orders of animals; and also of the *nature* of the soils, that they may better understand how to apply fertilizers of different kinds to advantage, or whether it be the study of Arboriculture, each and all is profitable education.

But, when we see men (who ought to have been created in the image of the All-Father, through pride and ease-seeking, *evade* the heavy burdens of life, and willingly eat the bread of idleness at the expense of others,

rather than engage in tilling the soil, and thus obtaining their bread by honest and honorable industry), dodge behind a counter in a close room, with effeminate hands, and pale faces, measuring prints, and silks, and ribbons, from early morn to dewy night, while scores of delicate females are out of employment, homeless, and perhaps friendless, left to beggary and want, and who are oftentimes forced to sell their virtue, or starve for the want of proper means by which to earn an honest living, we are led to the conclusion, that, if "God," in the beginning, "made man upright," "he has" since that time "sought out many" senseless "inventions."

And, when we see young women, who are endowed with intellectual and reasoning powers, and are capable of becoming bright-leading stars in the world of reform, and who should be counted with the true workers in helping to elevate the race from moral degradation, and in raising a standard of Freedom for Woman, giving all their time and energies to the study of the fine arts, to instrumental music, to speaking the French language, and to imitating French manners, and in patronizing the fashions in dress, gotten up by the courtesans of France, and call it "accomplished education," how can we help thinking of what the Lord said by one of the olden Prophets: "I planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?"

And is this *happiness*? Do all those attainments satisfy the real desires, or supply the needs of the human soul? While in this life, those who possess wealth may employ others to provide food and clothing for the mortal bodies; but they cannot feed and clothe the immortal part. They who neglect to do *that* work for themselves, will suffer hunger, spiritually; and, when they part from the tenement of clay, and become stripped of all their vain and worldly trappings, and shall appear in the real character which they have formed in their earth life, will not such feel shame and destitution?

While, on the other hand, those who consecrate all the powers of their being to useful ends and purposes, who seek to elevate and honor labor by taking part in it, and feel that duty requires them to *serve* as well as to be *served*, and to use the things of this world as God's blessings, and not abuse them; when the death angel comes, with his chariot to convey such spirits to their future home, will they not pass the shadowy confines of earth, to new life and joys in the heavenly spheres, there to continue the useful and the true in a world of realities; where they may learn to think, to speak, and to act, as do the angels, and like them be robed in garments of spotless purity, and listen to their sweet melodies?

All that is learned of the true and good while in the earth's sphere will be retained and be of use in the celestial spheres; and knowledge will be added to knowledge while the ages roll!

DR. LETHBRIDGE, of London, the well-known sanitary statistician, has just reported as to the adulteration of green tea in that city. He discovered, it appears, that some tea on sale in Mincing Lane required looking after, and he succeeded in getting authentic samples from the bonded warehouses in which the article was stored. On examination it was found that this so-called tea contained from forty to forty-three per cent of iron filings and nineteen per cent of silica, in the form of fine sand, which had been cleverly mixed with and added to the leaves before curling, with a view to increase their weight and bulk. After the leaves were curled they had been thickly covered with green pigment. When it was infused in boiling water it produced a very turbid solution, offensive to the smell and nauseous to the taste.

"FREE INDEED."

"O, Freedom, lovely in mine eyes,
To thee I'm bound in duty!
In thee is an eternal prize,
Thy ways are ways of beauty.
As fawns upon the mountain's height,
Or as the eagles in their flight,
To be in perfect liberty,
My soul does long to be as free!"

EVERY thing in nature, from the bird on the wing to the pearl in the depth of the sea, lives a life of freedom, choosing from among the surrounding elements those it needs to add to its development as part of the perfect work of God; and we see little to mar that perfection, save in those whose simple habits of life have been modified by man, without attention to nature's laws of periods and rests, etc. etc.

And can we believe that humanity—God's highest work—should be *less* free?

In the words of another, we believe that "There is no greater crime than to stand between a man and his development; to take any law, or institution, and put it around him like a collar, and fasten it there, so that as he grows and enlarges he presses against it till he suffocates and dies."

But we also read, that "whom the truth maketh free is free indeed," and have believed that such freedom was attainable, and a duty. Consecrated to the service of the eternal Good, we have sought deliverance from "the bondage of Sin" (not from its condemnation, for that was mercy's work to lead us to repentance), and have felt called to attain that "glorious liberty of the sons and daughters of God;" *liberty* to become the Lord's free men and women, and arrive at the stature of manhood and womanhood, which no state of subjection, or slavery, could possibly afford the conditions of attaining.

For, not only was the soul to be cultured and disciplined, but the body, by living in obedience to God's laws was to become "every whit whole." And we see that the same work which the manifestation of the Christ Spirit revealed in the life of oneness and equality of Jesus, when he washed the disciples' feet, or stopped to speak comforting words to the suffering or needy, was emphatically the Spirit of our Mother in the second manifestation of the Christ Spirit. "Hands to work and hearts to God." No matter how high or exalted hitherto. "The common people heard him gladly." They were "the valleys to be elevated." Many had already formed habits of industry; and they had the common people's contempt of monopoly and caste. Then, with the steady habits which come of simple and unstimulated living, there was more hope of gathering a band of self-deniers who could endure "the hardness" which would follow those who could become Apostles of such disorganizing truths, as these were to be, in all the elements of worldliness.

That they fell peculiarly hard upon the rich and elevated, we see from the callings of the twelve, from the words of Paul: "Not many great, not many mighty are called;" and also from the account of "the young man whom Jesus loved," but who apparently had nothing dearer than his "great possessions" to stand between him and self-denial.

But even in this selected twelve, how soon the native lust for mastership commenced, and broke forth, to be met with those profound words of the teacher: "Ye know that

the rulers among the Gentiles exercise dominion, or authority, over them. But it shall not be so among you; for whosoever would be great, or chief, or ruler, let him be your minister, or servant. For, which is greater, he that sitteth at (the table) meat, or he that preparereth it? but I am among you as he that serveth" (a servant). "The Son of man came not to be ministered to." Therefore, the sons and daughters who would follow him, are workers and toilers, ministering to their own necessities, and lightening the burden of life in every available way for others. He assured them, that, if they learned to rule and conquer their own lusts of dominion and possession, they would eventually become "kings and priests" (in the temples of their bodies), ministering to all sacred and consecrated uses, not the least of which would be the putting away of sins by confession, through some appointed individuals of their number, as see John 20: 23, and Mat. 16: 18, 19. But, in this stage of the world, growing so fast republican, theoretically, if not practically, "kings and priests" are not enviable characters.

And thus, while the illuminations from the celestial world have, ever since the opening of this Dispensation, been growing brighter and clearer, that equality and brotherhood are the radical truths which these messiahs came to consummate, and which can only be realized through a virgin life, still we see that the struggle will be great and mighty, and that none but those who love truth and justice better than their own carnal lives, can be prepared to endure the trial.

Power acquired and gradually increased, until it holds the mastership and control of other human beings, whether male or female, reacts most painfully upon the person using it; by hardening the heart, and deadening the sensibilities; so that the mind that could once see the beauties and rightfulness of freedom, and equality for all the sons and daughters of God, can grasp its hold even on the conscience, and say, in Spirit, Obey me, rather than thy own weak imaginings. The seeds of anguish which they thus sow in sensitive and afflicted souls, must be harvested in their own spirits, ere they feel the wrong they do.

When the Prophet declared that "all should be taught of God," and that his "law should be written on their hearts and inward parts," he saw, in vision, the day in which we live, when the heavens are opening, and natural, spiritual, and celestial truths are shining on the mind with a force and beauty hitherto unknown.

All new truths, however popular, ultimately have their periods of being heresy to those who so rigidly conserve the old, that they cannot, will not, or dare not, comprehend them. And all receivers and abettors of such ideas are, for the time, heretics and infidels, until the age to which such unprogressive minds belong comes slowly up the hill of time.

Had Jesus Christ never been accused of ambitious or mean and sordid motives; nor Ann Lee, our Mother, censured for disloyalty to her country, or pure womanly instincts, not ere their mortal days had reached their meridian, would they have been called to leave their sorrowing disciples. The support they needed in life came but with their death and ascension.

The truths which Mother saw (most radical in that day), are now acknowledged by the

Spiritual intuition of not a few who cannot fully actualize them, as something higher and purer than earth has to offer. But what depths of anguish must they have cost the pure spirit which was called to eliminate them; and, if she had not had the fortitude to strike herself free from every man-made restraint, their birth-hour never would have come through her mediumship.

A late writer has said: "The world still awaits the great deliverance. And the needs press, always imperative, now importunate, and utterly restless. The old hastens to decay; the new is beating in throes. Never was there such a day as our eyes behold. Social reorganization is the question of the hour, but not superseding individual regeneration. The old order has well nigh come to the unbearable state. The competitive selfishness, the low aims, and the mean idolatries, that have long prevailed, have reduced us to the last stages of endurance. What throes in the civil world! and these but faintly typical of the revolutions and transformations that are soon to be; foreshadowings of which are now visiting saintly souls. Man shall know the joy of a full redemption, perfect enfranchisement, perfect doing, and perfect peace."

Those whom God calls, he cheers with the clarion notes of freedom, and they sing accordant strains. No bands can bind them; for compulsory service is of no available use. And, after the soul learns to obey the laws of God in its being, and obedience is its joy and delight, it comes into freedom as spontaneously as the eagle in its aerie, or "the fawn upon the mountain's top."

E. H. Webster, Harvard, Mass.

CORRESPONDENCE.

By the request of friends we give publicity to the following correspondence, which took place between two Shaker Sisters of the North Family, Mt. Lebanon, in the early part of October and November, 1873. They both left the shores of time, to seek a home in the elysian fields on the other side of the stream, on the 10th and 23d of December last.

October 5, 1873.

DEAR COMPANION, FRIEND AND SISTER:

WHAT have I to give thee from my storehouse, dear one, that would serve to cheer thee, or add to thy comfort? I have looked over my treasures, and have found sympathy, love, and a heart to pray for you, loved one. I often think of you in our seasons of solemn and sacred devotion; and I sing and march for you; and many times I visit you in spirit when you know it not. I think I hear you say: "This is all very well, but I want to join in worship and sing and march for myself." Well, be patient; the good time is coming.

Do you remember the time when I was so feeble that I had to stand or sit by, and could not sing, or march, or join "in the dances of them that make merry?" Now that time is past, but I have some fears that it will return to me before I am ready for it, for I often feel very sharp, darting pains between my shoulders, and I have an exceedingly weak stomach. But why do I trouble you with my ails? I will away with them, and take you by the hand, and we will sit down in the most comfortable seat that we can find, and call to mind the many, many soul communings we have had together! O Rhoda, dear Rhoda, how much good they have done me! I would that they might be repeated. The cares of this life ought not to engross the mind to that degree, that such communings should occur but seldom. O for more of God in the soul, and less of earth! My heartfelt prayer is

"My Heavenly Father and Mother, give, Oh give me the true riches."

I do not presume to know my own heart as the good angels know it; but, so far as I understand my desires and motives, I am willing to pass through any amount of tribulation and suffering, to secure my hold upon eternal life; and yet, dear Sister, it is an every-day struggle; is it not? The food given yesterday, does not suffice for to-day. O what a wise petition is that contained in the Lord's Prayer, "Give us *this day* our daily bread."

As I travel in the Gospel, I plainly see that there is no stopping place with the least amount of safety for any individual (no matter what the age or privilege may be), until full redemption from the very nature of sin is obtained, and the divine life fills the soul. The following passages of Scripture often occur to my mind: "Ye did run well; who did hinder you?" and "Ye were willing for a season to rejoice in his light;" and "Let him that thinketh he standeth, take heed lest he fall." I resolve and re-resolve to live nearer to my faith; and yet how feeble are my efforts, unless assisted by divine power. I sometimes think the poor frail body has something to do with our spiritual progress. Do you think so? But I would not impute more to the body than belongs to it.

Dear Rhoda, I should have been pleased to have had you heard Brother Levi speak in meeting this morning; it was so good.

Now, Sister, I am going to make you a promise, and I want you to make me a promise; i. e. if I go to the summer-land first, I will intercede for you; and should you go with the white-robed angel before I do, you will intercede for me. Is that fair?

I commenced this letter this afternoon. I have written it for a little union, and I want you to have it this evening. So you will accept the first draft, and extend charity.

Farewell in sweetest love, my tried and faithful friend.

Yours affectionately,
Margaret Pattison.

To Rhoda Offord.

November 2, 1873.

AFFECTIONATE SISTER MARGARET:

In response to your loving letter, I would say that the pure, gentle and sunny influence that surrounds you comes to me like balm, which soothes, cheers, and comforts my spirit, and brightens my pathway, even in the gloom which physical infirmity brings in these days.

Dear Margaret, I would that I had something to communicate to you, that would inspire and animate, and, in a measure, compensate you for the rich treasure that I received from your benevolent heart; but this is the best tribute that I am able to offer, under my present circumstances. Do accept my grateful thanks for your love and sympathy, and kindly remembrance of me in your prayers. I have unshaken confidence and trust that the petitions of the righteous will be heard by our guardian angels, and that they will be carried by them to the throne of our Heavenly Parents; and that they will be answered, in due time, in justice and wisdom.

I deeply appreciate your extra exertions, from time to time, in my behalf, to sing and march for me, while I realize that your feeble frame has no strength to spare for me; you need all that you can gain from any quarter, to strengthen and support that poor stomach, so weak and tremulous; yet, the interest, love, and affection which you manifest for me is worthy of my heart's best gift in return.

My dear Sister, if you can call to mind any thing that I have ever said that has comforted your spirit, I am glad. The subjects we have dilated and reflected upon, often come to my mind; also those earnest expressions and sentiments, concerning the future increase of the Gospel work, individually and collectively, and they are a portion of my happiest reflections.

I do indeed recollect the time when you did not feel able to engage in active service in our spiritual meetings; that is, as far as the physical powers are concerned; but your spirit was so wide awake that bodily exercises were not needed to show the activity of your mind, and the sincerity of your heart in the

work and worship of God. Angel deeds stood as witnesses of your integrity to principle, your Christian life and character.

It is in the house of worship, when every heart is blended in devotion, and seeking for the operation of the quickening power of truth, that we gain our supplies of spiritual food to sustain our immortal souls; and, as you remarked, we need each day our daily bread; the food of yesterday will not suffice for to-day; nor will the gift of the last meeting answer for the next; each and every meeting needs new ministrations, adapted to the present conditions. Therefore, I feel that I am losing much good and strength in being absent from worship so long a time, as I always have felt a living inspiration from the testimonies borne by our beloved Elders and the Brethren and Sisters; but I hope that, through consecrated and quickened exertion, I may yet be able to redeem the time, and unite with you in devotional exercises to my soul's satisfaction. I believe that the power of God is able to resuscitate the mortal frame; and let us seek aid through spirit agency, that health may come to our frail bodies, and that we may live long on the earth, to do good in the household of faith.

Should we not be permitted thus to do, and either of us should pass over to our spirit home, would it not be the better way to gather up the vital forces, and come back as ministers of healing power to the feeble and infirm, instead of drawing from the ranks of our external home such as we feel an affinity for and attraction toward? According to my understanding, that would be *practical* love, corresponding with our faith and principles. It is thus, my dear sister, that I promise to intercede for you. I do most earnestly pray (if it is God's will), that a healing power may descend upon me, and resurrect me into physical life and health, that I may renew my early vows of consecration, to dedicate all the powers of my being—body, soul, and spirit—to the upbuilding of the cause of truth and righteousness on the earth.

One word more, and I close. I want to express my gratitude for the tenderness and kindly attention of our good Sisters, who watch over and provide for all my wants. You know their worth, their self-sacrificing spirits, and devotion to the sick; how they toil, to comfort and alleviate others. Their sympathy is real.

I would remain, in a spirit of reconciliation, your Gospel Sister, now and forever.

To Margaret Pattison.

Rhoda Offord.

BELOVED ELDESS A.:

I ACCEPT the invitation to the Sisterhood, given through the columns of the *Shaker and Shakeress*, and contribute my mite freely; and would thus give expression to the feelings of my heart, which often go out in profound love and respect, for the truths which the little sheet contains.

When I contrast my situation with that of thousands who have not been blest as I was, i. e. to be called in early life, by the Spirit of Truth, to leave the paths of sin and temptation to seek happiness through vanity and carnal pleasure, and to devote all their powers of mind, might, and strength, to the upbuilding of a New and Living Order, founded in Truth, by the revelation of God, I give thanks to Him, that I have been thus favored; and that I was not left to grope my way in darkness, without the light of life to guide me: but, through the ministry of Angels, have been *spiritually* fed, and, by consecration and honest labor, am blest with a beautiful temporal home for the physical part. By obeying the injunction, "Seek first the kingdom of God and his righteousness," I find that all other needful things are added. The cross which Jesus taught his followers to bear is not heavy when cheerfully taken; and the Christian's yoke, to those who are reconciled to wear it, is far easier, and less grievous, than the yoke of sin. The reward of the Christian's cross is a "crown of life;" while the "wages of sin is death."

My spirit yearns for the many of earth's inhabitants, who are traveling in the broad road

of sinful indulgences, that leads to trouble and vexation of spirit; and who find, by sad experience, that it is all vanity, and who would gladly turn their feet into the straight way "which leadeth unto life eternal," if they knew how, and where to find it; and my daily prayer to God is, that He would send ministers of light and truth to show them the path of purity which leads to peace and rest; and to teach them that God is Love; and that He is ever ready to lend a listening ear to those who call upon Him, and to extend a helping hand to those who seek His aid. All such will find that His arm is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear the earnest cries of the humble and contrite in spirit; and, that God is Father, Mother, and Friend, unto all who will draw nigh to Him in spirit through self-denial and the cross; and that a goodly inheritance is offered in a kingdom of justice and righteousness, where there is neither high nor low; rich nor poor; but all are one in labor, one in sacrifice, and one in rewards. The law is, Give all, and receive all.

There is a feast of good things prepared, and all who are ready to don the garments of virgin purity, are invited to partake. "The Spirit and the Bride say, Come!" and they who hear, say, "Come one, come all, who will lay down the worldly life, that they may attain unto life eternal in the heavens!"

C. Van Houtan, Mt. Lebanon.

FRAGMENTS.

PRUDENCE and economy are essential to the success of individuals, and are the main-springs of true and lasting prosperity in families and institutions. All are familiar with the teachings of Jesus, after he had fed the multitude that had followed him, either from motives of curiosity, or for the loaves and fishes, or to be instructed by him; he made no difference, but supplied them all. He then taught his disciples, through whose agency the bounteous meal had been served, an important lesson of *prudence*, which was, "Gather up the fragments that remain, that nothing be lost."

That was a fundamental principle with him, to which he gave practical illustration at that time. He felt the responsibility of his mission, which was to put an end to the Levitical laws and customs pertaining to the flesh—the generative life—in himself, and his followers, and of setting up a new and spiritual kingdom that would be founded on Virgin Purity; the fruits of which would be "Peace on earth, and good will to man." He felt that the physical necessity of those who would gather to the New Order, which it was his work to begin, must needs be supplied, which could not be done, except by strict economy; and this idea he wished to impress upon the minds of his disciples, on whom the burden must rest when he should pass from their sight. The same principle, and the same language, may be applied with equal force to mental, moral, and spiritual conditions. "Gather up the fragments, that nothing be lost."

Intuitive knowledge gained through mental perception should be carefully treasured, and not wasted; for through that medium we may gather an inspiration that will enable us to "give to those who ask a reason for the hope that is in us." Instructions and admonitions, and even suggestions, in a moral point of view, should claim our strict attention, and be stored in our minds as too precious to be wasted. Every fragment of truth, relative to the welfare of soul or body, should be gathered up. "Order is Heaven's first law." Then every gift and blessing should have its place in our hearts in *order*, according to its worth.

All the essential principles taught by Jesus and his Apostles, in the first appearing of Christ, have, after many centuries have passed, been revived by the second advent of the Christ Spirit through Ann Lee. She taught all her followers "to put their hands to work, and their hearts to God," and to be prudent and saving of every blessing, both spiritual and temporal; and that, as we cannot make one spear of grass, nor one kernel

of grain grow, it would be sin to waste them, and that it is a Christian duty to gather up every fragment, that not any thing that is worth saving may be lost through carelessness or neglect.

T. P. Hale, Canterbury, N. H.

DEAR S. & S.—We tender our hearty thanks, that you have decided to make your *monthly* visits to our homes, through the coming year. You bring new hopes and aspirations to our spirits, and our hearts are warmed with the love that is brought to us, through your richly laden columns; and we pray that you may be a messenger of good tidings to humanity; and we also pray, that those who are chosen to bear the burden of conducting the little sheet, may be strengthened and blest.

While reading the January No. (more especially the editorial address to the Sisterhood), my soul bowed before God in humility and gratitude, that there had been so many noble, self-sacrificing workers raised up, who give unmistakable evidence of their love to truth and to human souls, by *actual works*, and thus show that they are willing to spend time and talent, to promote the righteous cause, and who ceased not to implore Divine assistance and inspirational power to aid them, while they seek to unfold the truths of the Gospel of Christ, and to point out the way which leads to life and peace.

Truly there are Saviors standing on Mount Zion to-day: and the wells of revelation and salvation are full and running over; and we join our voices in harmonious accord with those who stand on the heights of Zion, and who are extending a heavenly invitation to all souls who are thirsting for the living waters, to come and partake, freely; to sell all that is vain, selfish, and unclean, and wash in Jordan's flowing stream, by an honest confession of all sin; and seek that repentance which can be found only by forsaking all that is wrong.

Heaven's storehouse is full of mercy and blessing for the contrite in spirit, and earnest seekers after truth. The angels beckon such, and reach forth a helping hand to lift them up to a higher life, that they may find power to live free from sin, and be like unto them.

They who take Christ's life for their example and guide, will be pure in heart, innocent, and just before God and all men, and thus secure to themselves inestimable treasures in mansions "not made with hands, eternal in the Heavens."

Dear Eldress Antoinette, do receive our love and thanks for your kindly greetings for the New Year; and in response we say, May heaven's blessing—peace and prosperity—ever rest upon *you and yours*; and may the blessing of God rest upon the whole camp of Israel, and crown every effort with success, is the prayer of your humble sister,

Nancy Riley, Hancock, Mass.

Encompass'd here we find we are,
With many who will witness bear,
That 'neath the cross is found a prize,
Concealed from the great and wise;
Then let us cast aside each weight,
And every sin which us beset;
And, with a courage firm and strong,
Toll on, till we the race have run.
Think not the future with success will shine,
Unless the present time you will improve;
Neglect the moments, and the years (you'll find)
Will soon elude your grasp, afar to rove.
Grant me, O Lord, a heart inclined to Thee;
A soul enrobed in truth and purity;
A mind in whose recesses Thou art found;
Yea lips which move, my Maker's praise to sound.
Give me a tongue which speaks what Thou canst own,
And hands which work for Thee, and Thee alone;
O give me feet which tread thy righteous way;
May my whole life be spent for Thee each day.

A. Calver, Mt. Lebanon.

We hail the anniversary of our Redeemer's birth,
And we bless the God of missions who sent him to the earth;
We acknowledge him our Leader, the chosen "King of kings,"
And join in hallelujas for the peace his Gospel brings.
With angel choirs above us, we'll unite in songs of joy,
And, with spirits who surround us, our choicest notes employ,
For the light that Star has given, thus far, to lead us on;
May it still illumine our pathway, till we reach the shining throne.

Try. P. Hale, Canterbury, N. H.

ETERNITY'S GAIN.

1. The promise of life shall breathe o'er our souls, De - vo - tion and truth without fear, And the toll shall im-part,
 2. The win-ter of gloom its sor - row and care We'll bu - ry neath goodness and love. For pu - ri - ty's joy,
 3. E - ter - ni - ty's growth is on-ward to God, Where hush'd is the voice of de - spair. And the life of each year,

No grief to the heart, But a joy - ous de-light, A love for the right, Shall welcome each change with good cheer.
 Shall be our em-ploy, Our theme of de-sire While faith's hallow'd fire, Will clothe us with grace from a - bove.
 Will bring us still near, The realm of the blest, The an - gel - ic rest, The home of re - demp-tion and pray'r.

THE WORK OF THE CENTURY.

No. 2.

O ye that prize the Nation's life,
 Her honor, and her noble call,
 Awake, arise, and join the strife,
 To gain equality for all.

Financial systems, based on fraud,
 Like empires, cover all the earth,
 Distorting sacred laws of God,
 And giving countless horrors birth.

Look on the scene that but of late
 Was re-enacted far and near;
 'Tis but the index of the fate
 That swept through ev'ry lowly sphere.
 They stood around with faces paled,
 And eyes aglow with fires of dread;
 Their heavy hearts within them quail'd,
 As if all hope of life had fled.

'Twas not the battle's sanguine heat,
 Nor vessels lonely wreck at sea;
 'T was not the hour when tempests meet,
 And earth convulses mightily;
 But there was wildness in the air;
 Men struggled as with forms unseen,
 While some, close pinion'd with despair,
 Gazed motionless upon the scene.

The tumult of that human tide,
 The darkness of that mental sky,
 All earthly terrors far out-vied;
 For there was heart-felt agony!

The crush of hopes, the loss of place,
 The homes that in their grandeur fleet,
 The pain of ev'ry household face,
 The rugged paths for tender feet,
 The plans that were but idly wrought,
 The schemes for boundless wealth and pow'r,
 The long life efforts brought to nought,
 All crowded through that fearful hour;
 And ever and anon there came
 New messages that seemed like death;
 The failure of each trusted name
 Was listen'd to with bated breath.

Some felt their quivering reason fall,
 Some wept as if to break the spell,
 Some hazarded their little all,
 In hope that it might yet be well;
 But there were some, O hearts of steel!
 Where were your human pulses (warm),
 That, like the wreckers, could but feel
 Exultant through that rending storm;
 That, like the wreckers, fiercely grasp
 The treasures of that sinking crew;
 That callously the hand unclasp'd,
 That nerved itself for life anew?

Yet you and they were of one kin;
 Had fortune but reversed her wheel,
 Like yours, their hands would joyful win;
 Their hearts be dead to all appeal.

Now from your splendid ruins turn,
 To watch the waves that carry woe,
 To where the flickering tapers burn
 In garrets high, and cellars low.

Think of the children starved for food,
 The strong men humbled in their pride,
 The women robb'd of womanhood,
 The crimes to wretchedness allied;
 And pledge, against this weight of sin,
 The time that to you yet remains;
 You have ability to win
 The country from commercial chains.

Change, from the word to very deed,
 "The Declaration" that was given;
 Let Christ-like action meet the need;
 There is no poverty in heaven.
 And when her crown the Century lays
 Upon the young Republic's brow,
 The jewel that will brightest blaze
 Shall be the star* she strives for now.

*Abolition of monopoly.

Cecilia Dwyer, Mt. Lebanon.

VOICE OF THE AGES.

Prophetic eyes see by a lens,
 Which give a double view;
 And oft their vision so extends,
 Beyond what men deem true,
 That they will turn in deep disgust,
 And call him "mad" or fool;
 Or (if a woman) think it just
 To say, "She ne'er shall rule."

Has history no lessons taught
 To those who scoff and jeer?
 Have truths divine, so dearly bought,
 (Which we to-day revere,
 For which the martyrs bore the rack,
 The dungeon, and the flame),
 No pleading voice to turn men back
 From future deeds of shame?

Must those who 're called to lead the van
 On battle fields of right,
 Be ever, by their fellow man,
 Doom'd to destruction's night?
 Will those who pray "Thy kingdom come,"
 Fight all their answer'd prayer,
 When it (although foreseen by some),
 Steals on them unaware?

The ages past, in confluence met,
 Give answer with one voice;
 In darkness all our suns have set;
 The light was not our choice.
 Our histories are quite replete
 With crimes of deepest hue;
 When truth would not from earth retreat,
 (Men did as you now do):

Seized on the reins to guide the steed,
 And bend it to their will,
 They hoped thereby to slacken speed,
 For truth they could not kill.

But we would say, roll up that page,
 All stained with sin and blight,
 And claim, for each succeeding age,
 A love of truth and right.
 For setting suns, with light aglow,
 Oft paint the heaven aflame;

Or span it with a brilliant bow,
 Whose language is the same;
 Foretelling that the morrow's dawn
 Will bring a cloudless day;
 The "golden age," of error shorn,
 Will come with men to stay.

But blindly yet we read the signs,
 Bid progress' car stand still,
 And trace in shining letter'd lines,
 "God has revealed his will."
 We bow with reverence to the past,
 Do homage to the old,
 While on the new, contempt we cast,
 As though all truth were told.

The present age, though devotees
 To forms by Truth once worn,
 Will crucify the truths to be;
 Their votaries treat with scorn;
 Unheeded, still the warning note,
 From age to age is heard—
 The truth still lives, though death hath smote
 The form it once prefer'd.

But suns will rise to set no more,
 Their days will know no night;
 While creeds and dogmas melt before
 The glory of their light;
 Till abject slaves no longer cower,
 But stand erect like men;
 No kingly rule, or priestly power,
 Shall hold dominion then.

But love, within all hearts enshrined,
 Will for the past atone;
 And to oblivion consign'd
 Be names who prophets stone.
 And earth's fair sell shall not be wet
 With martyrs' precious blood;
 Nor woman strive in vain to get
 Her rightful womanhood.

But she with man, co-worker true,
 In government of state,
 Shall harmonize their life anew,
 The race to elevate.
 Then earth her harvests will increase,
 God's blessings all will share,
 All hail the perfect reign of Peace!
 And for its life prepare.

O, would that all, before the dawn,
 Might look beyond the screen
 That veils the gleamings of that morn
 Prophetic eyes have seen!
 And heavenly brilliancy behold,
 As each triumphal car
 In splendor rose, 'mid light of gold,
 And shed bright beams afar.

A. E. Persons, Harvard, Mass.

BISHOP SIMPSON said: "I want the day to come when women will vote. Without their vote I fear we will never be able to put down the houses of infamy and liquor saloons of our country. Nothing is so ruinous to the country, it is true, and it is my opinion that we can't get along without women voting."